ROUGH

[redacted]

Must Remain in
Transcription Room

M 1650

Thursday August 21, 1969

Boston

Open

MR. NYLAND: And-Miriam here?

Miriam Kruger: Yes.

MR. NYLAND: Yah. And Wolfgang. Hello Wolfgang. Sante Fé. Good, I'm glad you're here, very glad. Now who else is here I should say hello to? Because tonight is roses, roses, you know? No thoughts tonight; I mean I cannot curse you out. We've had enough of that now. And thundering a little bit is like destruction and it may be--every once in a while it clears the atmosphere, but we certainly have to think about construction and what to build up.

Two weeks ago I was here. I listened to part of your Tuesday, not enough really to have an opinion. So what kind of questions are there if we--perhaps we start in that way. You always have to make allowances, you now, because if you don't have immediately a question that I will keep on talking, and then maybe all of a sudden you have an idea you want to say something, then all you d have to do is to stop me by lifting up your arm. Otherwise I keep on talking. So you ... you can stop me.

See, I mentioned before that I don't like silences. It is not really necessary. It is probably a little too much to expect that you have your Objectivity on your sleeve, although I do believe that gradually that kind of a picture of what a man should be and when he considers his life as

a whole; that is, what he really not only manifests, but what comes from where and if man is in general a reacting creature, where is the room for his own activity? Because it must be born, somewhere. In ordinary life the activity is a result of whatever you think and what you feel and sometimes whatever belongs to the body as a desire on the part of the body. But all of that comes because you have been influenced from the outside and it has started in you a wish to become active in some way or other, either active regarding other things of life and the surrounding or active in regard to yourself; that is, as a necessity of an expression of something that is alive in you. And we talk about that: what is it that makes a person alive? Sometimes that he wishes to do certain things or that he wishes to feel or to think and then we say a person is active, when we really mean that the thoughts and the feelings have led him to a certain form of behavior, and that with behavior, it may be that it is a result of something that has existed before and has influenced you and that has reached you in some way - What is it?

Judy Gersh: I have a question.

MR. NYLAND: Oh, you see? Yah, all right alright Judy.

Judy: I want to know how much you should demand of yourself in ordinary life after you, say, have been Working and have seen certain tendencies or even just certain things that are part of ~~XXXXXXX~~ your type and you see on the other hand what you would like to be. I want to know if you should wait until you're at a stage in Work where, say, where it's talked of they will change or whether if you feel that maybe you can

make a change in yourself. This is just, ~~you know~~ or, in ordinary -

But that's just

MR. NYLAND: It depends a little bit of the motivation you have in mind. When you look at yourself you get some information about yourself - how you behave or what you have been doing and you think about yourself as a human being and you consider in what situation you were, how you reacted or whatever you did, or whatever you said. It all depends what you now must have in mind. One, is naturally how to become a ~~good~~ good human being in society and not to be obnoxious, to be sufficiently respectable, also sometimes to include that people will like you and even admire ~~you~~ you and perhaps respect you. So that hangs together with that what you have as an aim for yourself in this life on Earth. Now for that, of course, we have ordinary rules of behavior, and it depends then in the kind ~~nd~~ of a surrounding you happen to be brought up or where you live and if it is Boston or it is Timbuktu, it would be different. ~~Whatever~~ where ever it is that the society as culture which surrounds you, whatever they demand or whatever are the sociological influences on you as a human being, which you want to follow or with which you agree, it will depend your--what your ordinary forms of behavior, or even extraordinary forms will be. Now if in that sense I see certain things that are not quite right and particularly in relation to an idea that you might have about yourself of how you should be - there are two ways of trying to undo whatever it is that you have experienced. One is that you try to change, as much as you can, certain things that you

are doing where you might have the power of preventing them. For instance, a person can say I talk too much and therefore it is not very good for a lot of people because they don't like me to talk too much, but I make myself now talk less and I can have a certain willpower of that kind that whenever I find that I have talked a little too much that I call to myself and say, "You shouldn't have done that. Stop now!" Because it is not necessary, or you have made a certain wish for yourself that you're not going to talk too much. All kind of forms of behavior which are not, in the ordinary sense, becoming (+o) ~~for~~ a person living his life on Earth, one has to certain exten--to a certain extent at least a chance of changing them. It may be that there is a habit which you don't like which has taken hold of you and where it might be a little difficult or where you have the tendency of using clichés or where it is that you are all the time a little too critical about someone else and you dislike it of yourself, or you experience from other people that they have something against you and you want to undo it. You can go against such influences and try to become, in that sense, a better man, or kinder, or more understanding. The question now: can such a change be useful for oneself if one is interested in the development of something else which has primarily nothing to do with the behavior form on Earth? So if we talk about Objectivity and the question of Objectivity is that something is created as 'I' which is Aware of you, then in accepting that what I am, it doesn't make any difference what I am for the sake of 'I', although it may make a great deal of difference

what I am in ordinary life. So as far as the changing in ordinary life is concerned, it has no particular value for the wish to Work on myself. Now I can talk philosophically about the possibility of <u>if</u> I have something that is Observing me, that then the influence of that what is Objective and then functioning has naturally when it is Aware of me a certain power because it receives facts about myself and the condition in which 'I' is, must be of a different kind and of a different kind of nature in order to become Objective regarding myself. So on that basis I can say that that what is the result of Work, will produce something that can be of use to me, not only as Observing me, but also, if it is there, by the presence of 'I', it must have an influence. And since by definition the 'I' is of a higher kind and a different kind of nature, that what will be influenced is myself and will then start to conform to the higher level of being where 'I' is.

So there are now two differnt things. One is for the sake of Work. It doesn't make any difference what kind of behavior I have, but as a result of Work and the existence of 'I', My behavior is also scrutinized and then it will change because, simply, 'I' is present to me. You see, there is no contradiction in that, because if I change I still remain an object for Observation. Now you can look at it this way - if I make an attempt in ordinary life to change myself, and I will go every once in a while against the grain or I may even sacrifice certain things in order to improve myself, it does cost me a little bit of effort. And this effort is unusual because in ordinary conditions, not considering it, I would just say, "Oh well, they take me as I am, <u>It</u> doesn't make any

difference." But when I start to make an effort to change, the unusual way by which I wish now to change, may be associated with the wish to Work and in that sense any kind of a change I make, may remind me, by association, of the possibility of creating 'I', and therefore, it could be of a very good result, not the result in ordinary life where I become a better man, but simply because I happen to do something that reminds me of Work because of its unusualness. So you see, this is really the way one starts to Work. I first wish to accept myself as I am, but in that, in itself, becomes a little monotonous because I'm not (so) interesting. For 'I', when it's simply a matter of being what I am, and 'I' accepting it, and after a little while, the whole range of my forms of my behavior may have passed in review as far as 'I' is concerned, inspecting me or Observing me or looking at me, even if that is impartial, at least, you might almost say, that 'I' would get a little sick and tired of an uncon-cious person who is doing nothing else but eating and living and drinking and sleeping. So in order to make it more interesting, as it were, for 'I', I want to create this object which is myself in such a way that 'I' has a little bit more interest in continuing to Observe myself.

So you see how it is related,- I start with the creation of 'I', trying to form 'I' as Observing myself and in that way accumulating a lot of data about myself and when they are impartial, they are data of an absolute kind. But now I wish 'I' to start to help me, and for that 'I' has to become more interested in a certain behavior form which is a little unusual and the reason why 'I' would be interested in that is

because the desire on my part to become a little bit better shows that there is a certain form of life in me that wants to improve myself. And then 'I' becomes interested in the improvemant, and 'I' then says; "this person is alive. It wants to do something and the poor darling is only doing this in an unconcious way. Now I would like to help that unconcious state so that the changing of the forms of behavior are much more belonging to what a man should be." And then because of this reason, 'I' would want to participate in the change of yourself while remaining observant. It then will exert an influence on you that the new form of behavior or the undoing of the old form of behavior are more in line with what 'I', from 'I's standpoint, considers becoming for a man."

So it comes down to that what is 'I' considering about me and when it is first observing me, impartiallly, then after some time, 'I' becomes very definitely interested in the condition of what I am and what is the cause of my unconciousness. And since 'I' is Concious, it would wish this personality also to become Concious. So for that reason, what we call then participation, simply means that I from my standpoint of unconciousness, being interested in life and the expression of my life, I want to make of myself as good a person as I can and via Conciousness will lead the influence of 'I' to tell me what is right and what is wrong. It's only a small part you see, because together with Conciousness, also Conscience will start to operate. But, it's not necessary. It answers your question.

Judy: Does then ... then does 'I' make the initial step?

MR. NYLAND: No, there is something in me that makes the initial step of the creation of 'I'. You see, there is something in my mind which at the present time, all of it, is unconcious, except one little desire which is represented by life of a certain kind in my mind. The three centers all have a certain part where life exists, par excellence. I mean by that, that in my ordinary mind, occupied ~~by the~~ with affairs of ordinary life, every once in a while, in my living and experience, there is a moment in which I start to question if everything the way I see it and the way I look at it and sometimes the way I consider ~~it~~ myself and interpret my own self-knowledge, starts to question if that what I actually am seeing is the right thing, or if there is a possibility of seeing things in a different light.

I think that a person in his mind and also in his solar plexus or his feeling, has a definite realization that he is not everything as he sometimes appears to be and to whatever extent now he has this so-called inner Life of himself, which inner Life exists in the mind as well as in one's feelings, that then he starts to question what is there really much more essential in my mental functions and what is more essential in my feeling. If I ~~satart~~ start to define what is essential of my mind, I say there is something by which any person will start to consider the quality of his thoughts and if it is worthwhile to think about certain subjects or things and spend energy and there is a possibility, even in formulation, in the mind, of distinguishing that what is more valuable than others. If I start with my mind to weigh, for instance,

what I am saying as sentences, or what I wish to express to other people, or what I would like to convey to them, creating an impression of me on them. Or, if in my mind there is a very definite knowledge that I have to have respect for those I admire and who I would like to imitate; if in my mind, in certain forms of silence, certain things can take place in my mind giving me the possibility, or at least the hope that something else exists than just this little Earth, and that is formulated in my mind. It's not a question always of my feeling - when I start to consider the Earth and the planets and the Sun and the solar system and all that, whatever comes to me through philosophy and whatever might come through any kind of a scientific endeavor, that there is a realization that the Earth, of course, it's silly to assume that life only exists here and that the problem of life wherever it might be, the only solution that will be satisfying to myself and the only thing that is logical, is the assumption that life must exist everywhere, although I may not know it. And particularly when I become interested in thinking about the rest of the Universe, or that what I consider certain powers which are more superior than I am; or when I consider the question of life after death; or when I keep on thinking about what is it really that a man is born for on Earth; or what is it that the Earth can tell him in this lifetime? And can I assume that everything that he is living now on this Earth ends when he dies? That I am, let enter into my mind certain thoughts about clairvoyance or clairaudience, that I become interested in spiritualistic work, or that I consider the possibility of the existence of spirits or that I say, looking at the

stars and the constellations, that there must be some kind of an intellect somewhere which governs all this, and which keeps the forces in their place, then my mind starts to think in a little different way from an ordinary existence in which I just go to the store and have to buy a loaf of bread. So there is in my mind many different thoughts which have much more value than a lot of the nonsense I happen to think about and I must sometimes think about.

That's as far as the mind is concerned and I call that an aliveness par excellence. Sometimes it is called an insight in the existence of things and sometimes it is as if certain things come to me in my mind as a knowledge on account of which I must deduce that that what I am is a part of a totality of life as a whole. And without becoming religious, that I simply say, this what I call now the Universe and that what cosmology and astrology and astronomy will give me, or the study of life on Earth as biology, or the relationships of different people together as they are and the reasons why things exist the way they are, and what is happening to people and what is happening to relationships. All of that makes my mind function in a certain way and that I'm sometimes when I'm by myself and I try to be quiet and then, you might say, I become very thoughtful and I let such thoughts go through me and exclude all the rest of the world as much as I can and consider myself sitting in a room, and the room in a house and the house in a city, and the city in a country, and the country surrounded by oceans and that what is the totality of the world and I <u>am</u> a little speck somewhere,

thinking about time, thinking about His Endlessness, thinking about what is meant by infinity, even thinking about essentiality. It gives me an insight and sometimes we say, that is the representation of my Inner Life in my mind.

When it comes to one's feeling it is perhaps a little easier because the feelings don't need words to be expressed. But feelings quite definitely give me also a knowledge which I reach not through an intellectual way. And I sometimes have a very definite knowledge based on a feeling, sometimes not knowing what the feeling... where it came from. At the same time, you might say, by intuition, or by a certain recognition without knowing the road it has followed in order to reach me. So that with this, as feeling, I start to feel myself a part of a totality of things I do not understand. And when I keep on deepening this as a feeling and I say my feeling, when it is very deep, it really engages me. And it seems as if I as a man am totally taken up by my feeling, and then connecting it with what I think about relationships in general, or that what of course must exist and then a relationship expressed either religiously in the form of the acceptance of a deity or what for me becomes an expression of my feeling in a form of art which I create in some way. And then I want to make that alive and I pour into that what I feel. I start to call it an emotional state. And it is then being confronted with this possibility of a creation on the part of myself with everything that there is in me and everything of the best of me, that I then am faced with the impossibility of not being able to express what I really feel. And that is terrible.

And at the same time I ask then the question why is it that I cannot express it? And that becomes a problem and that kind of a question, if I keep on being alive, particularly emotionally, will have to have some kind of an answer. And then I go back to my mind and say, "You explain it to me." But my mind says 'I've reached the limit.' I cannot tell you anymore, because feeling, as such, is worth more than any kind of a word." And you say, "What will I do with this emotional state?" "Well," the mind says, "keep on Working." "How can I express it? Sometimes I express it in the form of behavior of my body. And then the body becomes a little instrument for the expression of my feeling and when it is deep ~~and~~ Then it is an emotional state. And then you might say, that emotion is then all over me and becomes expressed in all kind of forms that I will allow me and sometimes I dance in the moonlight because that's the only way I can find an expression for that what I feel. Sometimes I want to put my feeling in that what is my voice, so that my voice can indicate the depth of my life. And sometimes it is in arms or hands, in the way I walk, in the way I feel and the expression on my face, could become even holy, or that what I wish to become and I'm not, or my impossibility of expressing what I really know exists and not being able to find a form for it.

You see, this is really what has to do with the inner Life of my Feeling Center. And as a result, that what is my life as expression, as manifestation, or as a personality now simply performing certain activities on this Earth or in this life on Earth, becomes for me extremely limited. Because

I become dependent on what I feel in the highest moments of myself and that what I know in the highest moments, and then there is a wish for understanding. You see, this leads of course to a desire on my part to find my place as a human being; that is, what am I in relation to other people and what is it that they could have as a meaning for me and what meaning do I have for them and what is it that I feel if the meaning is really important as a responsibility for my life, how to be and how to express myself.

See, all of this you might say is preliminary to the desire to Work, but it all belongs to try to get of myself an exact knowledge of what I am and to verify that the thoughts and the feelings I have are correct in relation to a fundamental aim of myself. The aim for Work is really to reach self-understanding, instead of self-knowledge. And it is that kind of self that I call my Inner Life, I want to understand. And when I say my Inner Life is life in a certain form, that what I then consider myself must be as the totality of life, part of something that also exists in totality. And then this kind of search has to extend much further than I am myself. And then I see myself in relation to other forms of life, and particularly human beings with whom I have relations of a certain kind, sometimes really intense and sometimes a little superficial, but nevertheless, each day apparently there is something that happens to me when I'm in contact with others and when I see myself performing certain ~~tasks~~ tasks or activities, and I see the results and I see what I have done and to see then that I must remain responsible. And suppose I'm married and I say, 'yes, I

have a task, and therefore my behavior is of course is noticed, and what is the effect on the other person, and what do I receive? And if I have children, I take on a task to take care because that for me becomes a new form of life, very much like a creation in art. And instead of making it more complicated, I want to make it so simple that I can put my finger on that what I feel as a human being I must do and that therefore the question of Observing myself and gaining knowledge which is truthful and which -- about which there is no question, neither in my mind nor in my feeling, will help me to become much more homogenious and much more simple. How to reach it, of course, is by not excluding daily life, so that then when I am busy and when I do this and that and the other and my life is expressed; that what I really become interested in is why does my life, my aliveness, takes on the forms it does. And when I keep on thinking about it, I have no answer. I can ask God and I can ask Him to tell me, and then maybe sometimes I have a dream, in my physical sleep and I see myself behaving in a certain way, sometimes in freedom, as something that is like an ideal about which I happen to have thought, or which simply happens to me and then is as a certain configuration taking on the form of a dream which I recall the next day, and I would say, 'yes, it would be beautiful.' But, the chances of course of dreaming also are that it become a little nightmarish and sometimes a little idiotic. So I cannot count very much on it, because I cannot say the evening before I fall asleep, I want to dream about such and such and such. Very much the same as if you

had to figure out some problem in mathematics and you studied all evening and there was no solution, that you put the book under your pillow and the next morning you find the answer. Well, it would be wonderful if, psychologically, it could work that way. But the more I associate with my thoughts, the more I get into a labyrinth out of which there is no exit and I get confused, because I have no measure to measure with. When I go to other people, they have their own troubles and although they may be very kind to me and perhaps give the best of advice in accordance with their judgement, the chances are that they don't know what I'm thinking and what I'm feeling and it is still left to me. If I pray, I wait for an answer. And as I say, maybe it comes in a dream and maybe it comes in the form of meditation and maybe when I'm quiet, all of a sudden, a thought comes from nowhere, but it gives me at that moment an insight, and I exclaim to myself, 'Ah, that's it!' And you go ahead and you try and you hit your head against the wall, because the limitations remain on Earth and the limitations, you might say, are foreordained on Earth and there is a limit to the growth of man. There is a limit to the growth of his body, there is a limit to the growth of his feeling in capacity, and there is a limit to the growth of his brain. And then I'm really in a terrible state because I have a wish to grow, emotionally, and I get stuck and I keep on turning the same thing out in sculpture or in painting without getting anywhere. I have a book and it is published and it is a success, so I'm going to improve on it and every book after that does not contain more maturity, but it oontains more words and it makes less and less sense, unless something happens to me

where I receive a certain form of information which again then becomes the subject for another book. If I build something, unless my initiative, my insight, the possibility of my brain thinking all the time about new kind of forms, I will run dry and after a little while I keep on repeating, simply building a skyscraper, one after the other. To remain original in one's mind is almost impossible and it's only possible when one remains alive and that life keeps on being stimulated as a result of curiosity, with all the different things it encounters, but this is completely contrary to what happens on Earth and that's why we talk about older people becoming a dodo or ~~die~~ dying already prematurely, until they die officially. Each person starts to die at a certain age, after he has ~~already~~ accomplished certain things which Gurdjieff calls the winding up of the Bobbin-Kandelnost and then, when it is wound up like a spring it can't go further and then it starts to unwind and that one calls the continuation of one's life on Earth in unconciousness. If one doesn't want that, one has to keep on winding the spring and winding the spring means the introduction constantly of a new kind of a wish and sometimes of a different quality in order to make the spring all the time be at the point where it cannot go further until it has expressed itself a little and then it can be wound again. But someone has to wind it.

This is the function of 'I'. 'I' reminds a person that the spring is running off and that ultimately there is no more life left in the form of a man and that this 'I', Reminds one, of telling, of different kinds of Worlds Because this 'I'

being created of a different kind of a nature, will have for itself its own world and being in contact and completely made up of Objectivity, because that's the definition of 'I', will enable a person who is unconcious to wind him up into Conciousness and then to let him live as much as possible in an unconcious Concious state, and by keeping winding him up, there is the chance that the spring finally starts to function in a Concious manner and not in an unconcious state anymore. The same thing applies to feeling and emotion and the spring there is a question of the winding up of one's Conscience. Otherwise it's completely identical. And the same thing happens to the physical body and there it is, the difference between a personality and forms of behavior as a result of that what is unconcious, this time, if it is wound up time and time again, will be the indications of 'I' being present to the behavior forms of the physical body, to start to function on its own and, you might say, start to set the body free, which after all, ultimately, is the result of dying.

So you see, now I make it a little bit more complicated, because all of this is related for a person who starts to think about his life and who wants to find his place and of course definitely wishes to improve himself and he must know now that in the improvement as long as that what is improved is not getting away from the Earth, it becomes completely useless. Because when one dies, that what is the development of the brain and the development of one's feeling or heart and whatever there is of the body, disappears. And that what remains is life and this life being now set free from the

body continues its form of life in a different kind of existence and usually one does not prepare for that. And when one is unconcious and the feeling has not developed enough and has gone by the board with the death of the body, life is set free and not having anything to continue with is simply joined with the totality of all life as such a man disappears. When there is the least little bit of an experience which has given him maturity, a little bit of insight, a little bit of that what is inner Life in his feeling or in his mind, that what is now as spirit of such a man remains alive, again in a certain form, but a form more ethereal than the Earth will allow or that what is the Earth form and as such, that kind of a spirit remains in the neighborhood of the Earth for quite some time and it may be necessary in order to set it free from the form in which it then happens to be, it may have to return to Earth in order to fullfill its own functions.

When I wish to Work I have many aims in mind. I have in mind the wish to continue my life. I have in mind that what I wish to grow out, to become something in which my life can continue to live. I have in mind that what I want to find out about my place in relation to all kind of other forms of life and, emotionally speaking, of what is my place in relation to the higher forms of being, that I sometimes suspect, sometimes I pray to, sometimes I become fully convinced that they must exist, and in that way the reason for Work is also many-fold. It has to do of course with a growing process and definitely it is an evolutionary kind to which I know, having reached the end of my physical body, my feeling center and

that whatever there is of intellect, I hope that by means of certain methods that could grow out into full-grown entities and that the aim of 'I' is to assist in the formation of a total emotional body which we call Kesdjan and a total intellectual body which we call Soul, having in mind you might say, with that kind of a desire that if there were three bodies, all full-grown, all ready, you might say, to die, that there is then the chance that in the unity of all three, I could understand the function of an entity and what it is, understanding what it is when I say God is one.

So now we've gone quite a bit away from ordinary life. Keep on changing and all the time link it up with a desire on your part to become more familiar with yourself and to accumulate about yourself the facts which you would consider more absolute than the ones you had before.

Elaine Devroux: About two or three meetings ago, several of us were talking about those periods when you seemed to have reached a peak in Work and then suddenly hit a slump and none of us came up with a very satisfactory answer of just exactly what it was that was happening in that almost in-between period and--and what way can we understand what is happening so that we can ( )

MR. NYLAND: There are constantly

Voice: Ed Luttrop ( )

Ed Luttrop: The cassettes should be changed Mr. Nyland.

MR. NYLAND: Oh. We are busy at it.

( )

MR. NYLAND: I think it's alright - it'll run out. ( ) Did it go? You said it would go.

Griff Fasset: To forty-five.

MR. NYLAND: Did you wind it?

Ed Luttrop: Did you see my hand Mr. Nyland?

Mr. NYLAND: I saw something. We'll find out a little bit.

When we ~~started to~~ talked a little while ago about the limits and the limitations of growth of a man on Earth, it simply means that everything that happens on Earth has an end; that is, there is a certain curve of interest, indicating simply when I start and I call that minimum reaching at a time when it has reached its optimum value, it is as high as it can go, dependent on the amount of energy spent or the conditions that might even oppose it and that after the optimum, it will go down to the maximum and the maximum again will be on the same line as the minimum, only a little bit further extended in time. When this is a law - that there is a law that is inherent in the condition of Earth, that everything that goes up must come down, that the law of attraction of the Earth which we call gravitational, simply means that nothing will stay away, even if it goes as far as the atmosphere reaches -- it must come down to Earth, because that what we produce as human beings is inferior to that what is the gravitational force of the Earth. So the Earth must always win, unless, by some particular shock, we may be able, temporarily, to get away from the atmosphere of the Earth and then outside of the law of attraction. This is as far as the--matter is concerned of the Earth. As far as the ethereal quality, of which there is a little bit on the Earth and which we represent as psychological beings, there is the same kind of a law and that whatever there is on our part of an understanding psychologically or that what takes place in certain thought forms or that what one is spiritually, also reaches a certain limit, and if I

say I want to Work on myself and my interest is now such and such because I know what I am and I ought to do something, that after some time, this pernicious influence of the Earth will take hold of me and simply prevent me from continuing. And there is nothing on Earth that will help me. But for that reason something else has to be introduced on Earth and we call it simply Heaven. And if Heaven could exist on Earth, the Earth would have been changed. Now if I am what I am in my own little world and if my body represents the Earth, I become interested to find out what is within me that could start to function in opposition to that what is now my body or the different organs which function in an unconcious way. I look then for spiritual values and that what then could, you might say, survive the law of my body and unconciousness, would be a quantity and a quality of spiritual entity which for me would be stronger than the desires either of my body or any of the organs that--which are connected with it. So it becomes then a difference between the continuation of an unconcious existence as compared with a desire to become Concious. And when I realize that my desire for Conciousness is also limited because of the magnitude of my unconciousness, then there is that attraction which prevents the Conciousness to take on wings and to fly away from the Earth. It is a long process that one must realize that there is, quite definitely, an end to curiosity and having found out everything there is to know, I will very often stop and be satisfied when I find a word to indicate what I have experienced. And as soon as I put it in that kind of a form, I have no further interest because it is enough for me on Earth to throw a couple of words around and to become famous. When

it's a question of my inner Life, I don't have that language as yet and I don't know what to do with it and only if in trying to uncover my inner Life I find out how inadequate it is and that therefore if the ordinary Earth and that what I am in ordinary life, unconcious, and what includes my unconcious way of philosophizing or even psychologically considering myself in a certain ~~way~~ kind - when that is not counteracted by something of a different nature, there is going to be an end to any kind of an endeavor to want to Work on myself. The sole reason why I cannot find it is because in Working I do not know how to produce energy. And the real reason is two-fold. One is: I forget what I am really; and the second is: I do not as yet know how to make contact with a source which could give me energy to continue.

About the first one: I forget what I am. When as a result of Work I accumulate a few data and I become more familiar with myself and particularly because one of the rules is to become impartial, I become less and less interested in the condition in which I am and for that reason I cannot use that anymore as a motivation of wishing to Work, because everything has become egual since 'I' accepts me as I am, ~~with~~ with - out criticism. So that source is shut off. The other source, however, is wide open, because I start, together with Working on myself, I see the inadequacy of that what I am as a human being and particularly of that what there is of inner Life which is practically not developed and that therefore in order to continue to wish to Work the contact has to be made with the source, which we simply call higher forms of Life or God. And it is in that kind of openness, wishing to receive

material of a different kind from a higher level that will give me at that time when I need it more inspiration; or rather it works a little differently. That what I consider myself in a state when I have no desire to Work is a result of that what I see in the outer world and that what I am in my own world, in which I've lost interest. This is the question that the aspiration towards an ideal has been taken away ~~fro~~ from me. And the substitution of that what was aspiration now has to become an inner value and I call that inspiration, because that still remains. It has not been touched. All I have to do is to go deeper into the realization of that what I am in relation to the outside world and much further that just that what affects me on the surface. And I cannot help that at such a time either I pray or I sit quiet or I wish with such depth and such intensity that I could Work that there is something in my Conscience which tells me to become much simpler than what I am. And many times the reason that I ~~ax~~ cannot Work or continue is that I have accumulated such a multiplicity of data that I don't know my way out. The answer is, I remember how I started and I start day after day in exactly the same way, by being very simple about any kind of Wish to have an 'I' Observe me impartially. I reduce my activities of daily life to practically nothing so that I will have the simplest forms of existence and then that what I call 'I' as a result of inspirational quality of wanting to become a man in relation to God that then as a result of that I will start to Work in a very simple way, again recalling that I walk, that I have a voice, that I have

a posture, that this body is simply functioning in a certain way and that the only way out is to keep on Working on myself by trying to create an 'I' which continues to Observe me. Afterall, it is very simple, because when I come to the conclusion that I really don't have the energy any more or that I've lost interest, I must ask myself quite honestly, what then? And if you really think about that, what else will you do? You have already tasted a little bit as a result of curiosity; something has opened; you see it; you'll never be the same. And you would have to condemn yourself to return to ordinary unconcious states. And even if you say I will not Work, something has already taken place in you so that when you try to remain unconcious there will be moments which you remember and you will automatically again will be confronting exactly the same thing and you will ask yourself the question. If it comes back and I do remember and I know what was the value when I started, when I ~~satisfy~~ satisfied my curiosity, that the same method still ~~don~~ can be applied, but now the motivation is quite different, because I realize that there is nothing else to do than to continue unconciously and that, one doesn't wish.

You understand what I mean?

But usually this question of simplicity, the question of becoming a little disheartened - it is a result of your own attempts and usually the attempts are not in the right place. ~~That~~ It is, very often such a desire, that you want to change or that you want to see results, it makes you lose your patience and you will then start, as well as you can and with the best of intentions to try to become Concious, as you would call it, or to make attempts at Work and some-

times report of it as a Work attempt in the midst of all kind of nonsense, without using your mind at all and to find out if it functions reasonably, you will happen to think about Work when you are so engaged and so completely identified with what you are doing that then you assume that you ought to be able to Work on yourself. And of course it's completely fatal, because you cannot Work on yourself, there is no energy, you're an idiot to try it, and when you do try it and it doesn't Work out, you become ... I call it, embarrassed. It is very harmful because it is not only discouragement, but you get to a point where you start to doubt and the doubt can be in two ways: either that you don't believe in Work as a whole and that you think it is just a little imaginary or (a fata morgana dreamt (dreamed) or some kind of an idiotic scheme that Gurdjieff has dremt up; or it turns the other way, that you believe that <u>you</u> cannot do it. And then of course you stop Working and whatever the blame is, it will haunt you because about the question that <u>you</u> cannot do it, you will never agree with XX yourself, because you will afterwards again and again, thinking about it, come to the conclusion that perhaps at that time you couldn't, but now you can. And regarding the other question, that it is nonsense, or just a little hallucinaton, you will never agree with yourself because there is always going to be in your mind a certain saying of 'you never can tell' and maybe I didn't do it right.

If you Work and even if you make small attempts, I hope there is a little bit of Conscience that already starts to discriminate between that what <u>might</u> be useful and that what

you'll immediately will put aside as saying, it is of no particular use to me;" sometimes you qualify it and say, now. What is needed is the return to very simple things in which the amount of energy that actually could ~~ga~~ be followed -- could be followed up as a result of your wish, would be available and not the case where all your energy has to be used for ordinary life, because whenever you are in ordinary life and you consume energy for doing this and that, including your thinking and feeling, that then of course, when there is even a thought, there may not be enough energy, and even if there is there may not be enough wish to convert it into a certain quality. And this leads to the third reason why you fail. You don't respect Work. You don't put it on the kind of a basis where I think the production of a Soul belongs. You still think that Work on yourself is just an ordinary little bit of an affair, where every once in a while you want to put a little coal on the fire and you hope that it will give you some heat. I think the attitude towards Work when you honestly start to understand what is involved, when I tried to explain to Judy what is really involved, and where does these attempts belong and how completely different they are from just having a nice piece of pie that you eat or a book that you happen to read. This affects your life in its inner essence. The reason for Work is not to acquire a little bit of dexterity which you can call the Awareness of 'I' and 'I' functioning. It's only one step on the road towards a possible development of yourself as a man and it has to do with particular parts of yourself which, I tried to explain, have of course

a value for you. But the question is always: what kind of value? If this kind of Work does not have an effect on you to exclude everything else for the time-being, that you ever have been interested in, and I say this quite advisedly, because whatever your interests may have been philosophically speaking or religiously, or whatever it is that you have considered a conduct of your life, wherever has been the empasis placed on an application of such ideas that you have read or that you have felt or that you have been in contact with or that you have admired by means of art or even in your own production, what is it that has given you a certain attitude towards that what is really the Holy of the Holiest of yourself and which I call Soul. But moreover, when it is not even your Soul, it has to do with that what belongs to the Universe as a whole; it has to do with a particular place man has on Earth and not the Earth at all, but man, as being alive and Earth becoming alive because mankind happens to be there. Or do you think the Earth would be the same if nobody lived on it, that even if you had the ~~planets~~ Plants and the animals do you think the Earth would have this kind of an aspect that we now know it to have? Do you think that animals and plants have the same kind of possibility as a man has, even if they are also bearers of life? It happens to be on Earth in a certain state of development in which a man as man, unconcious as he is, happens to have three centers and happens to have because of that the potentiality for further growth, and this is really what should affect you, because you are, as human beings, fullfilling a function on Earth and you belong here, you were born here, that's enough reason to say that you belong. And if you don't agree with it, then do away with yourself, because if you

think you're superior and that you have knowledge of the hereafter or what is really meant by your life and consideration --considering this form as nothing, that has no particular meaning and you wish to commit suicide, then go ahead and do it as fast as you can, because you don't understand at all what is the meaning of having been born and not liking it maybe, and of course blaming even your father and mother or blaming everything else and the fact remains that each person who happens to be on Earth wishes to continue to breathe and that there are comparatively few people who are already through with life, even if they say it; they're interested in a very low level and all they have done is to reduce themselves to the level of an animal and even if they grow a little older and get sick and tired of sitting or standing, simply they glue themselves to a chair and there they are exactly in a continuation of an ordinary plant life, being fed by those who care for them and they don't have to get up. So when it comes to the question of what is man for, then you touch on an entirely different aspect of a man and even if we say Soul which of course has a religious meaning, what is really meant? - that man ought to build for himself an ark which will continue to live regardless of the inundations and that what is rain, flooding everything of Earth and that because of this, and having built an ark because of a certain command maybe of the Lord, that he who builds one will have a means to continue after the floods are over and the Earth takes on gradually an ordinary aspect and perhaps has an olive branch to hold out to you as a blessing, hoping for the continuation of your own life. And that when we talk about these things and one

becomes a little religiously inclined and one is stirred up emotionally and that there is something in oneself with which you can agree then what is needed on the part of a person who professes to Work, to find out how to spend the energy for which he is responsible in the best way, to have constantly an unflagging desire to see that that what he spends is spent efficiently and in the name of the Lord, if his aim is, as man, ultimately, as life, to be united with the totality of all life and that man, in trying to pursue this kind of an aim starts to understand what it is as life to be a part from the totality as if a form is a part from that what is the totality of all forms or that what is dimension remains dimensional until it has been telescoped into a point, so that if one talks about that what man is as being alive on Earth, that then the task for him is to find out what is his understanding capable of and therefore you have to start with very simple things, and don't think that Rome was built overnight, and consider your unconcious state over many, many years in which all the different aspects and characteristics of you have been crystallized out and a great many of them in a habitual form and what is to be done to decrystallize or to dissolve or to make that what you are as such solidity of a mass into the flexibility of that what could become liquid and ultimately could actually be evaporated in order to reach a higher level away from the Earth. Why does heat go up, away from the Earth? Why does the Earth cool down when the Sun doesn't shine on it? Why would it return to its ordinary primordial state without life, like the Moon is still? What is it in man that really when he considers the possibility of Working that he not flippantly will say 'I made a Work attempt' and let it go at that and

that many times just a little talk like that in a Group is such utter nonsense.

You have to talk together about real attempts in which, I say, always it is a question of life and death, because if that what is unconcious is continued it is death in many ways even if you remain a little bit sparkly it won't get you anywhere and that what is not done in this lifetime, I'm afraid will have to be done sometime, also in the future.

When you talk about Work, why do I wish people not to smoke; why do I want them to sit with aliveness and alertness; why don't I want them to slouch; why don't I want them to have an inclination of sleep; why do I want them to remain alert as an effort; why do I talk for an hour and a half: in order for all of you to make an effort to remain awake or alive or to do something a little unusual and that of course at times certain things have to be introduced so that you will not fall asleep, so that the accent is placed all the time on something unforeseen which all of a sudden comes around the corner and you're surprised and you ought to be surprised that you are still alive and then to be reminded that this question that always comes up how to create 'I' - why? Why in the image of something that is higher than man? Why would it have to be different when one talks about the Soul? Why does one get bored even by talking about Work and why doesn't one have the strength to stop when it is only boredom? And I say again and again, if you cannot maintain the level of a Group, stop it. If you try and <u>dare</u> to continue to use this kind of material for ordinary life, if you think that it is just easy to build a Soul by paying a little attention to it every once in a

while, during the day maybe one or two or three times; what was it someone in another Group made an attempt to see how often and he was sitting at a desk, and he was counting how often he happened to remember Work, not saying even that that attempt was followed by the real desire to Wake up and he came to the figure of six and then the person who happened to be moderator said, "well, if you try, maybe tomorrow you can make it eight" and when I sat there I recalled the first years of my interest in this and I remember very well how it was at that time, just recently, a day or so ago, one of the older people who at that time was also around Orage, a literary man, he died, and in thinking about him and reading his obituary I was reminded, I was reminded of Daisy King who wrote Orage (and Vertch) and with whom I did Work and how we compared our attempts, just as attempts, and how I do remember that I had a little bit of a tick-off clock in my pocket and each time that I happened to remember Gurdjieff, the ideas, or Work, I would check it off, one number and another number and another number and I don't want to guarentee that each time I made an attempt to Wake up or even to create an 'I', but you know that our average was four hundred a day and then I listened to this six times and I say - I almost swear. What is it that you consider, that you can do, with just a little bit of lip service; what is it you have to start with to understand what is to be undone - all your unconciousness over the years. It took seven times around Jerico before the walls would fall down. Seven times around that city. Don't think that creation is so easy. You might say it took the Lord seven days or seven centuries, whatever the period was. It will take you, it will take all

of us several times seven, as octoves of your life, but you have to be busy in the vineyard of the Lord if you actually wish to Work, so that even then, if it's one shovel full, your intention is there as it were to be present to that what you are doing for the sake of your Soul. It will be repaid in some form for you in your life, but don't treat it lightly, because Gurdjieff did not die for that purpose and he did not live, while he was alive, for those people who just happened to come in through the doors of Priuré and the next morning simply left and said,"Thank you Mr. Gurdjieff. Good-bye." and it was good-by for ever. Thousands of people will hear about Objectivity without having any idea what it means and it's only those who have suffered a little, or who start to realize what is really involved and when I say when you start to recognize the fact of trying to make something that doesn't exist now and which you can call your Soul as a continuation of that what you are now, alive, that then it is a question of not wishing to die until you have at least done your best to make something, even if you cannot formulate, that at least for you an attitude should be appropriate, as if you are in prayer, wishing to reach as high as you can, standing and not knowing even the direction, but wishing within yourself that something could be born of that kind of Holiness.

That is the answer to your inner Life. That is the way one should look at one's life as it is and this is the place where Gurdjieff and ALL AND EVERYTHING belongs. It is not just anything. It is not ~~just~~ frou-frou. It does not belong to Monte Carlo. It is not just Hasnamusian interest or the

satisfaction of curiosity. It is intentionally wishing for the growth of yourself so that what you are as a personality may actually be deemed able, deemed equiped to become the means and afterwards the depositor of that what is your Kesdjanian body and your Soul body and particularly then one says 'in the name of the Lord.' And try to understand this because this is not religion as you always have heard it. It's not even dogma and it is far away from a doctrine. It is living life which has to be done in ordinary life so that in ordinary life you find out what is beyond all action and in then realizing that that exists you will understand the form in which you now happen to perform and in which your life now finds an expression, that that what is expressed can be at times only the reality and at most of the time it's completely covered up and every once in a while your hypocrisy will try to make others believe and you yourself wish to believe that you're not so bad afterall, and when Gurdjieff says you're a slug that you will say everybody else is, but I am not because I am a man. If you dare to say it then I hope that actually that what is there within one and what should come out at that time is sincerity and honesty. I hope you Work that way. I hope you have meetings that way. That way you will keep new people because this is the fundemental reason why one can remain interested in Work. All the other little things that can be satisfied in the description of how to Work have no further meaning. That what is needed is the conversion of that kind of a knowledge into an understanding of what is you and where is your life, what is the aim, what is the reason of <u>you</u> existing, even on Earth existing.

I will see you sometime again. Goodnight everybody.

END TAPE

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